

A Study of Matthew 25

I. Outline.

1. **PARABLE of the Ten Virgins** (Matthew 25.1-13)
2. **PARABLE of the Talents** (Mt 25.14-30; cf., Lk 19.11-27).
3. **Jesus Paints a Picture of the Separation that Will Happen at Judgment Day** (Mt 25.31-46).

II. Summary.

“The parable of the virgins is the second in a series of three that reinforces the need to be ready for the Lord’s return. In this story, faithfulness and unfaithfulness are defined in terms of wisdom and foolishness. Historically, this parable has been recklessly allegorized, but its simple aim is to urge that appropriate measures be taken to prepare for Christ’s return. ... While the parable of the virgins stresses the need for watchfulness, this third parable in the series (Mt 24.42ff) shows that watchfulness is not passive waiting, but active responsibility. The watchful servant is the one ‘producing results which the coming “master” can see and approve’ (France, 352). ... In Matthew 16.27 Christ predicted His return to ‘reward every man according to his works.’ Having thoroughly drilled His disciples on the need for readiness He closes by describing what will happen on the Judgment Day. This is one of the occasions in Matthew wherein His discussion of one subject leads to the discussion of a related topic (Mt 10.16). What began with a prediction of Jerusalem’s judgment (Mt 24.3-41) ends with a prediction of the world’s judgment (Mt 25.31-46). Both reflect Christ’s rule and both vindicate Him as the rightful King and Judge (Jn 5.25-29; Acts 10.42; 2 Tim 4.1). In addition, ‘This judgment scene “tells me that I am accountable. I am free to live my life just as I please, but at the end I shall have to give account to the one who gave me my life,” (Morris, 634).’

--Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, pp. 437, 440, 444.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

*If you are not familiar with the **15 Bible Periods**, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 25.1... **Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom**—“This is a kingdom parable. A parable uses the familiar to explain the unfamiliar. The familiar was a wedding and various aspects of it. The unfamiliar was the Second Coming of Christ. Only Matthew recorded the Words of Jesus in this chapter, thus we should study it closely. Much can be gleaned from it. The ten virgins undoubtedly refer to New Testament Christians. The lamps and oil, though foreign to many of us, were everyday necessities in the lives of the Lord’s listeners. Scholars are divided over whether the bridegroom was coming to get his bride or returning with his bride to his own house for further festivities involved in the marriage. It is probable that the latter is meant” [Tom Bright, “Two Judgment Parables and the Judgment Described,” in *Studies in Matthew*, Edited by Dub McClish, 1995 Annual Denton Lectures, p. 170]. ||||| **LAMPS**—“Probably a short, wooden stem held in

the hand, with a dish at the top, in which was a piece of cloth dipped in oil or pitch” [Marvin R. Vincent, *Word Studies in the New Testament*, p. 131].

Matthew 25.2-4... And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps—“Here Jesus tells us that five were wise and five were foolish (Matt. 25:2). Furthermore, He gave the reason for such categorization. The wise virgins took vessels with additional oil besides what their lamps would hold (Matt. 25:4). The foolish ones did not (Matt. 25:3). The wicks of the lamps left room for only a small amount of oil. This necessitated carrying another vessel which contained additional oil. They could then replenish the oil in their lamps as needed” [Tom Bright, p. 171].

Matthew 25.5... While the bridegroom tarried, they all slumbered and slept—“As there were servants on watch who would announce the approach of the bridegroom (verse 6), there was no need that they should remain awake, and a little sleep now would enable them to be wider awake during the festivities of the latter part of the night” [J.W. McGarvey, *New Testament Commentary, Vol I—Matthew and Mark*, Gospel Light, p. 303].

Matthew 25.6-7... And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps—“We may number this among the many hints given by our Lord, that the time of his return might possibly be delayed very far beyond the expectation of his disciples. It was a hint, and no more. Had more been given, had He said plainly that He would not come for many centuries, then the first ages of the Church would have been placed at a manifest disadvantage, being deprived of that powerful motive to holiness and diligence supplied to each generation of the faithful by the possibility of his return in their time. It is not that He desires each succeeding generation to believe that in their day He will certainly return; for He cannot desire our faith and our practice to be founded on a misapprehension, as then the faith and practice of all generations except the last would be. But it is a necessary element of the doctrine concerning the second coming of Christ, that it should be *possible* at any time, that no generation should consider it improbable in theirs...” [James Trench, *Notes on the Parables of Our Lord*, p. 256].

Matthew 25.8-9... And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves—“The foolish virgins asked their wise companions for some of their oil, **for our lamps are gone out**. The marginal rendering and the original text state literally that their lamps were ‘going out.’ It was only now that the wisdom of the one group and the foolishness of the other is seen. Some have criticized the wise virgins for refusing to share their oil. But in the story, the oil represented the preparation this group of saints had made, including their godly lives, their faith, love, works, the entirety of their faithful stance. They did not share with the foolish ones because they could not do so! Heaven is a prepared place for a prepared people (John 14:1-3; Rev. 22:11-12; Mt. 24:42, 44)” [Bob Winton, *Book of Matthew*, p. 303].

Matthew 25.10... And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut—“What terrible finality rings in the words: **and the door was shut!** (Cf. Luke 13:25.) Just as God shut the ark door, shutting Noah and his family in and shutting the ungodly world out (Gen 7:13 ff.), so also here the bridegroom orders the banquet-hall door shut, closing the prepared ones in and the unprepared out. The opportunity for grace has passed and forgiveness is now impossible, according to our gracious Lord “who opens and no one shall shut, who shuts and no one opens” (Rev 3:7). Until that moment, the door of mercy

is open to the worst of sinners who repents; thereafter it will be closed forever” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 25.11-12... Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not—“In this answer the term *know* is used, according to the Jewish idiom, for favorable knowledge. (Comp. 7:23.) The answer was a refusal to recognize them, as when a man passes an old acquaintance who has given him an offense as if he knew him not. It sent away the poor virgins in bitter disappointment and shame” [J.W. McGarvey, p. 216].

Matthew 25.13... Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh—“This was Jesus' own conclusion from the parable; it should also be ours. The meaning of WATCH is not restricted to staying awake but includes thoroughness of preparation, an alertness that takes account of unseen contingencies, and a conscious readiness **AT ALL TIMES** to respond to the divine summons. The wise virgins slept with the foolish ones, as indeed all shall sleep in death; thus, “to watch” enjoins the proper employment of all those golden hours that precede the inevitable onset of that night in which no man can work” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-25.html>].

Matthew 25.14-15... For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey—TALENTS “Our word comes from the Greek *talanton*. This was originally a certain weight. Then it came to be used for ‘a sum of money, whether gold or silver, equivalent to a talent in weight’ (A-S, p. 39). Aside from this parable the word is found (in NT) only in Matthew 18.24. Our modern use of ‘talents’ for abilities is drawn from this parable, according to the *Oxford English Dictionary* (11:54), ...” [Ralph Earle, *Word Meanings in the New Testament*, p. 23].

Matthew 25.16-18... Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money—“The five-talent man made full use of all that had been entrusted to him. Through diligence, industry, and perseverance, he gained five more talents. Thus, upon his master’s return he would have ten talents to lay at his lord’s feet. All that has been said of the five-talent man is applicable to the two-talent man. The only difference is, he will have just four talents to place before his master. As man judges, the second servant accomplished somewhat less than the first. However, God does not judge in this manner. This second servant had done just as much as the first. He had applied himself, making full use of all that he received. In God’s sight, the five-talent man had done no more. The one-talent servant was of a different attitude. He dug a hole and hid his master’s talent. He did not steal, embezzle, or misapply the entrusted talent. His sin? He did nothing!” [Tom Bright, p. 173].

Matthew 25.19-21... After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord—“Some years later the master returns and calls his servants to account (Mt 18.23; 21.34). **RECKONETH** (*sunairo*, to settle an account) is used only in Matthew and ‘may have been a business phrase familiar to Matthew the publican’ (Carr, 278). France notes that the word ‘makes it clear that [the servants] had been given the money specifically

for trading—the profit accruing was no unexpected bonus, but was what was intended from the start’ (352). ... The first servant’s announcement that he had posted a one hundred percent return elicits high praise. In words often quoted to describe the welcome that will usher the righteous into heaven, the master commends him for well doing, defines his character as good (Mt 13.8, 23), describes his service as faithful (Mt 24.45), gives him an even greater assignment (the reward of competency is greater responsibility), and blesses him with a share in his joy (delight, happiness)” [Kenneth L. Chumbley, p. 441].

Matthew 25.22-23... He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord—“He who received less gifts, a narrower position and more limited opportunities in life is commended in the same way as the one whose gifts outnumbered his. So, it is not the quantity of talents or the disadvantages of our social position or degree of education that determines our Lord’s attitude toward us, but our sense of responsibility to Him, demonstrated by our diligent use of what He has entrusted to us” [Harold Fowler].

Matthew 25.24-25... Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine—“**Hard** (σκληρός). Stronger than the *austere* (αύστηρός) of Luke 19:21 (see there), which is sometimes used in a good sense, as this never is. It is an epithet given to a surface which is at once dry and hard” [Marvin R. Vincent, pp. 133-134]. ||||| “*I knew thee*, he says? How little he knew him! *Thou art a hard man*. Nothing would have been farther from the truth, had this servant but sought to promote his master’s good, a hypothesis confirmed by the lord’s expansive reaction to the others who did. With poetic justice, this servant’s accusation will be fulfilled in his own case, because, ironically, he pushed his lord to be harsh with him, a tactic which succeeded only in slamming the door of mercy in his own face. But it was his own indifference to duty that created in his mind this image of his lord as *a hard man* who makes unreasonable demands and expects back more than he gives. He hoped to establish his case by two parallel illustrations: *reaping where thou didst not sow, and gathering (winnowed grain) where thou didst not scatter* (sheaves to be threshed). “Others sow and YOU reap! Others scatter unthreshed grain on the threshing floor and then thresh it, and YOU take the wheat, the fruit of their labors!” He implies that there was no real motivation to labor, because any potential return from any investment, be it market or bank investment, would have fallen to his master, hence he would have gotten nothing for his pains. What hope of personal gain was there to motivate anyone to take investment risks for such a crusty, ill-tempered old man? This steward’s reaction is probably not intentionally insolent (Pro 26:16). Not unlikely, he supposes that, under the circumstances, his approach is just, his words sincere and appropriate. His blindness to his own misconduct stems from a totally wrong view of his lord. He did not love his master, so he willfully misunderstood him, and in this alienation of sympathy, refused to serve him. By attempting to protect his own interests, he asserted his fundamental intention to work for himself” [Harold Fowler].

Matthew 25.26-27... His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury—“He is called

WICKED and SLOTHFUL. He was wicked for making the accusation that his master was too demanding, oppressive, and selfish. He was slothful because he did not do what his master expected of him. In God's sight, one is wicked if he disobeys God's word; this follows because the lord in the story represents the Lord of heaven. One is slothful if he fails to meet his God-given duties" [Bob Winton, p. 306]. ||||| **"Usury.** The noun *tokos* comes from *tikto*, 'give birth to a child.' So it properly means 'offspring.' It is here used metaphorically for 'the produce of money lent out' (A-S, p. 447). The same usage is found in Luke 19.23, the only other place where this noun occurs in the NT. Sinc 'usury' today means an exorbitant rate of interest, the better translation in both places is 'interest'" [Ralph Earle, p. 24].

Matthew 25.28... Take therefore the talent from him, and give it unto him which hath ten talents—"It is easy to see why the talent should be taken away from him who had it, but not so clear that it should have been given to him who had ten. Why not divide it between him who had ten and him who had four? I see no reason for this, except that the man who had successfully managed the largest amount had exhibited the greatest capacity, and the lord's interests were safest in his hands" [J.W. McGarvey, p. 218ff].

Matthew 25.29... For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath—"This principle is one of life's moral laws, especially with regard to opportunities for service and abilities. To the man who had proven that he had the trustworthiness and ability to handle large sums of money, more could be entrusted. The more he was given, the more he could earn with it, the more he could be rewarded for his work, and the more *he shall have abundance*. Each trial of trust proves whether each of us is ready to move on to higher responsibilities. Those who know how to take advantage of their spiritual opportunities will be given others. But those who make no good use of theirs, however small or insignificant they may seem to them, will even lose their chance to do anything. (Consider Luke 16:10-12)" [Harold Fowler]. ||||| "Faithfulness results in blessing and reward (see Mt 13:12; Prov 9:9). The inverse of this statement also is true" [Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (Mt 25:29). Bellingham, WA: Lexham Press].

Matthew 25.30... And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth—"Here again, as in Matthew 24:51, there is a transition from the parable to the reality; for there was no such punishment of servants as casting them out into the dark. The darkness is that which lies outside of all the light and blessedness which the faithful servants are to enjoy with their Lord. The darkness symbolizes the desolation of that state; the weeping, its sorrow; and the gnashing of teeth, its anguish. No picture could be drawn more awful than this. The significance of this parable is clear and striking. The lord of the servants is the Son of man, whose coming is the subject of the discourse. ... The servants are his own disciples whom he has purchased with his own blood; and the talents entrusted to them are the means of usefulness given by Christ to all that are his. The conduct of the two faithful servants points out the way in which we are to 'watch' (verse 13), and that of the slothful servant, the course to which our indolence or indifference or ingratitude will lead us if we do not watch. The reckoning with the servants is the final judgment, which will take place when the Son of man comes. The transfer of the one talent from the slothful servant to him who had ten, indicates, if it have any significance, that the reward of the faithful servants of Christ will be magnified on account of the failure of the unfaithful; and this is but just, for the faithful ones have to resist not only the

temptations common to all, but also the discouragement and hindrance arising from the unfaithfulness of their brethren. The fact that the man who had the least capacity and the smallest amount entrusted to him was the one who proved unfaithful, is worthy of note: for although in actual experience we see many disciples with great possessions and great influence burying their talents in the ground, we also find that those who consider themselves weak and possessed of little means of usefulness, are peculiarly liable to this sin on account of this very circumstance in their condition.” [J.W. McGarvey, p. 219].

Matthew 25.31... When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory—“Though figurative elements are included in this passage (sheep, goats, etc.), it is still a vivid description of the grandeur, majesty, and activities associated with the last day (Mt 7.22; 10.15; 11.22-24; Acts 17.31; et.al.). At that time four events will occur, First, Christ will appear in glory; second, all nations will be gathered before Him; third, all will be divided into one of two groups; and fourth, Christ will explain the reason for the division and announce the appropriate reward for each group” [Kenneth L. Chumbley, p. 445].

Matthew 25.32... And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats—“The universal scope of the Judgment is seen in the fact that ALL NATIONS will be assembled before his judgment throne. This is the same phrase as that given in Matthew 28:19, where ALL NATIONS are to be taught the gospel. The parallel account given in Mark 16:15-16 shows that we teach all nations by teaching all individuals. And since the gospel is directed to the individual, so the Judgment will be on the individual level. We will not be judged as part of the American citizenry, but as individuals. All nations will be gathered before him and he will SEPARATE THEM ONE FROM ANOTHER. He will not separate one nation from another nation, but he will separate the individuals from all the nations who are redeemed from all those other individuals who are not redeemed” [Bob Winton, p. 308].

Matthew 25.33... And he shall set the sheep on his right hand, but the goats on the left—“The figure of the shepherd is introduced here to make the scene impressive and clear; in the language of the East, sheep were emblems of good men, because of their gentle and innocent ways; the goats of bad men, from their wildness and repulsive habits (Psalm 100:3; Zech. 10:3)” [H. Leo Boles, *A Commentary on the Gospel according to Matthew*, Gospel Advocate, 1952, p. 487].

Matthew 25.34-36... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me—“One of the common errors in biblical interpretation is taking one passage to the exclusion of others. Many have taken the passages which show the essentiality of faith, but exclude those which make baptism essential, when teaching the plan of salvation. Many have the idea, from this passage, that DOING GOOD to others is what is required to go to heaven. But Christ did not teach the SOCIAL GOSPEL! Other passages show that living pure lives, worshiping God in spirit and truth, evangelizing the world, among other things, are necessary in order for one to go to heaven (2 Cor. 7:1; Heb. 12:14; 1 John 3:2-3; John 4:24; Mark 16:15; Heb. 5:8-9; Rev. 22:14; Matt. 7:21-23)” [Bob Winton, p. 309].

Matthew 25.37-40... Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me—“The righteous are taken back by this for they cannot ever recall having even

met Christ. 'It seems strange to them that they who had accomplished so little should now receive the ultimate accolade' (Hendriksen, 889). ... The mystery is cleared up when the King reaffirms the principle of Matthew 10.40: '**He that receiveth you receiveth me.**' Inasmuch as they served and showed love to the most insignificant in Christ's family (Mt 12.48-50), they served and showed love to Him. '**The least of these my brethren**' may refer solely to Christians, but it should likely be understood in a wider context. Jesus 'ministered to the poor, sick, and needy whoever they were and wherever He found them. So it is more proper to understand Jesus to say that He identifies Himself with the needy and suffering altogether' (Hobbs, 354). The things that count most with Christ are not great things that require above average intelligence or skill, but the love and mercy every man can show another" [Kenneth L. Chumbley, p. 447].

Matthew 25.41... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels—"Jesus unflinchingly reveals the following characteristics of this punishment: (1) The punishment of the wicked is no blessing, but a curse, suited to those *cursed* by God. This filthy place of horror, desolation and death all over again is a place where God's patient love and forgiveness is not (Rev 20:14 f.; 2 Th 1:9 "exclusion from the presence of the Lord"). (2) Their chastisement separates them from Jesus: *Depart!* (cf. Mat 7:23; Mat 25:46; Luke 13:27 f.; cf. outside: Mat 8:11 f.; Mat 22:13; Mat 25:10 ff., Mat 25:30; Rev 22:15). This deprives them of all the joy of His presence. (3) Their penalty involves being cast *into the eternal fire*. Some question the eternity of hell on the assumption that the wicked shall be tormented so many years and then extinguished by annihilation, But since *the devil and his angels*, the beast and the false prophet will be tormented DAY AND NIGHT FOR EVER AND EVER," (Rev 19:20; Rev 20:10; Rev 20:14 f.) it is no surprise that those demons and men who follow Satan should share his fate (Mat 8:29; Mark 1:24; Luke 8:31; Rev 20:14 f; Rev 14:9-11). Such a prospect offers little hope for a merciful reprieve through later annihilation" [Harold Fowler].

Matthew 25.42-45... For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me—"The performance of good works on the one hand, and the neglect of them on the other, constitute the specified difference between the parties. We here learn, that whatever other sins may or may not have been committed, the sin of neglecting to feed the hungry, to clothe the naked, and to minister to the sick and the imprisoned disciple, is enough to consign one to the fate of the devil and his angels. Such neglect proves the absence of that faith and love which are essential to Christian character" [J.W. McGarvey, p. 221].

Matthew 25.46... And these shall go away into everlasting punishment: but the righteous into life eternal—"Judgment which results in this terrible punishment is necessary. Man is a free moral agent; he must give account (Heb. 9:27; Eccl. 11:3; Gal. 6:7-8). God is righteous (Acts 17:30-31; 24:25). There is no other possible way for God to provide and maintain a heaven for his people. Unless the ungodly are separated from the holy, no proper reward for them could be had. Revelation 21:27. (1) **Objection:** 'God has changed; he was vengeful in the Old Testament days.' The Old Testament days were dark, ignorant, and wicked times; God frequently used direct force in punishing evil, and gave a record of some of that punishment as a warning for us (Rom. 15:4; 1

Cor. 10:1ff). But he also overlooked many sins of that era (Acts 17:30) and was patient with men. For the good of the whole race, he often directly punished the few. (2) **Objection:** 'Hell is only a temporary, corrective measure.' This is denied by plain statements of the Bible (Rev. 22:11-12; Luke 16:26; Matt. 25:46). (3) **Objection:** 'No parent would punish his child so.' But no parent is able to do so! Disobedience to God is far worse than disobedience to one's parent. Only God can ascertain the proper punishment for sin. Christ's *death* was necessary for pardon. (4) **Objection:** 'If God is good, why doesn't he destroy Satan and all evil?' He will do that very thing at the proper time (Rev. 20:10). He gives man time to repent (2 Pet. 3:9) which gives men time to do more evil. A moral, spiritual battle is to be fought in order to prepare men for heaven. God is not responsible for the evil men do!" [Bob Winton, p. 312].

V. Lessons & Applications.

Matthew 25.1-13... "The following lessons can be learned from the parable of the ten virgins: (1) Christ invites His church to share in His joy, but we need preparation to share in the joy. (2) It is possible to make inadequate preparation. (3) It is not enough just to be a part of the invited. (4) The Lord will come suddenly, without warning. (5) We should be watchful, waiting, and ready at all times, not waiting until His coming to prepare. (6) Certain things cannot be borrowed from others, we must have our own proper relationship with God. (7) Certain things cannot be obtained at the last minute. (8) And there will come a time when the door will be shut and entrance will be denied" [Roy Sharp, "The Ten Virgins; the Talents; the Judgment," in *A Homiletic Commentary on the Book of Matthew*, Edited by: Garland Elkins and Thomas B. Warren, 1988, p. 637-638].

Matthew 25.27... "A major problem the one talent man likely has was a temptation to neglect a small gift or talent. So often people will not perform or participate if they view themselves to have few talents while others seem to have many. Many have made the mistake of the one talent man by hiding that one talent. It has often been said that we know little about the apostle Andrew. We do know the great work he was involved in by simply bringing Peter to Christ (John 1:40-42). The Bible is full of information written by and written about this great apostle. Many men like Peter are perhaps left untouched by the Master because someone neglected a small gift that could return great dividends" [Roy Sharp, p. 640].

Matthew 25.31-41... "The following lessons may be learned from a study of this judgment scene: (1) There will be a separation of individuals from all nations based on the judgment of Christ. (2) The basis of judgment will be man's conduct toward other men. (3) We must serve others as though we are serving Christ. (4) The terms of service are so simple. Christianity is to reach all. (5) We must give to others without expecting a return. (6) There is an eternal place prepared for the righteous and one prepared for the devil and his angels. (7) Separation will be eternal; the righteous to eternal life and the unrighteous to eternal punishment" [Roy Sharp, p. 643].

VI. Questions.

True or False

01. _____ The bridegroom came at about midnight.
02. _____ There was a reckoning in the PARABLE of the Talents.
03. _____ The man given two talents was called good and faithful.

04. ____ When the Lord returns there will be no gathering, but a separation.
05. ____ Jesus said everlasting fire was prepared for rebellious sinners.

I Found it in Verse(s)

06. ____ That which indicated the wisdom of the wise virgins.
07. ____ The basis for giving differing amounts of talents to the servants.
08. ____ Jesus said what ought to have been done.
09. ____ What Jesus will say to those on the right hand.
10. ____ What Jesus will say to those on the left hand.

Short Answer

11. What the ten virgins went forth to do...
-
12. What the five foolish virgins said to the Bridegroom...
-
13. Where the one-talent man's one talent wound up...
-
14. What the righteous will be asking the Lord on Judgment Day...
-
15. At Judgment Day is the punishment of the wicked shorter than the reward of the righteous?
-

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 24 Questions... **01**—True (51); **02**—True (4); **03**—False (16); **04**—False (21); **05**—False (34); **06**—41; **07**—8; **08**—11; **09**—28; **10**—How does Jesus describe an HOUR when they should be READY:7; **11**—An hour that you think the Son of Man is NOT coming (44); **12**—One stone upon another (2); **13**—The gospel preached in all the world (14); **14**—Here is Christ, or there (23); **15**—Words of Jesus (35).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

G	N	B	E	G	I	N	G	A	L	E
R	A	O	P	A	S	S	E	H	M	L
E	B	O	R	T	H	I	N	G	A	H
A	L	S	O	H	E	A	V	E	N	N
T	D	L	P	E	L	E	C	T	Y	D
R	R	C	H	R	I	S	T	H	E	N
L	I	D	E	C	E	I	V	E	N	M
S	N	A	T	I	O	N	P	R	A	G
V	K	E	I	A	I	N	L	E	M	I
Y	N	S	V	G	R	H	A	T	E	V
S	I	G	N	B	I	C	C	O	M	E
L	O	R	D	P	O	W	E	R	P	C

ALSO
DRINK
HATE
NATION
SIGN

BEGIN
ELECT
HEAVEN
PASS
THEN

CHRIST
GATHER
LORD
PLACE
THERE

COME
GIVE
MANY
POWER
THING

DECEIVE
GREAT
NAME
PROPHET

VIII. Crossword Puzzle.

Matthew 25 (KJV)														
		1						2		3				
		4												
		5												
6														
								7					8	
		9												
		10								11				
			12											
13														
								14						

<u>ACROSS</u>	<u>DOWN</u>
02) ____ therefore, was the conclusion drawn from the parable. 04) ____ thou into the joy of thy lord. 05) He tarried. 09) In outer ____ there shall be weeping. 12) One talent man should have visited them. 13) ALL of them will be gathered before Him. 14) When the Son of man comes they will come with Him.	01) One talent man was called this. 03) Son of man will sit upon the ____ of His glory. 06) Describes punishment. 07) 5 foolish virgins pleaded: “ ____ to us. 08) These virgins took their lamps but no oil with them. 10) They will be on the left. 11) Everlasting fire was prepared for him.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...